Tribute was chiefly in kind—in products of the soil and the loom—for metallic money seems not to have made its appearance until the latter part of the fifth century B.C. Every lord was also bound to perform the proper sacrifices to the spirits of the land and to his ancestors and to maintain justice toward and honor among his subjects. Each feudal prince had his own officials, graded in a kind of hierarchy.

The structure was held together in part by the observance of an elaborate ritual by which inferiors honored superiors. Theoretically, too, the lords were subordinate to the *Wang* and could be promoted or demoted by him. Before the break-up of the old feudalism toward the latter part of the Chou, there seems for centuries to have been a kind of stability—uneasy and not too secure, to be sure—and a recognized order. It was overturned by the rise of the great warring states out of which Ch'in emerged triumphant.

The meager laws were largely penal, covering classes of crimes and certain acts which we in the Occident would call civil. Judged by modern standards punishments were severe, although no more so than those of many other nations of antiquity. The chief recognized ones were death, castration, amputation of the feet, cutting off the nose, and tattooing the face. Frequently they could be compounded by the payment of a fine. Contracts were regularly made and legally recognized.

As to war and defence, the Chinese employed chariots and ensconced themselves in walled towns and villages. War was cruel—as it always is. It seems possible that a victory over the

barbarians was sometimes celebrated by a cannibal feast off the bodies of the vanquished, although wars between Chinese were not so terminated. In days when the feudalism of the Chou was at its height custom regulated combats between feudal states. That kind of battle, as we have suggested, was in large degree a matter of ritual—of generous sparing of life, of loyalty to one's chief, and of gaining or losing prestige by following or disobeying the rules. It was a kind of bloodless military chess. When toward the end of the Chou the struggles between the great rivals became acute the older courtesies tended to fall into desuetude.